

PHILOSOPHY OF THE PROVERBIAL "JEME TUE" AND BESEMAH ETHNIC IN PAGARALAM

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Abstract

The proverbial of "Jeme tue" in Besemah ethnic in Pagaralam has some philosophical values. These values are: 1) Value of Responsibility (ndepat mbaliq, serame beghagih, utang mbayar, piutang tanggapi); 2) Value of Honesty (janji tunggu, kate bertareh; nde ughang, nde ughang, nde dighi, nde dighi); 3) Value of Social Concern (seganti, setungguan; jangan ngehuh ulu mandian; jangan menghentak jambat; dan amu dik pacak iluki, jangan menghusak jadilah); 4) Value of Love (ndek kecil nurut, nde besak peralah, nde tue ngipa;, iluk-iluk la dik beradik, jangan mudah bepengambik dan amu ndak iluk mpung gi undak); 5) Value of Patience (antak ke lemak, nangdung kudai); 6) Value of Maturity (bekenceghan); 7) Value of Courage (takut jangan belaghi, melawan jangan ngalau); and 8) Value of Hard Work (berangkekah pedang di tangan, siangi jalan ke mandian). The values of individual philosophy contained in the proverbs have a very influential meaning to the young Islamic generation themselves, as they are applied in the family and society.

Keywords: *Philosophy, Besemah Ethnic*

Introduction

Indonesia consists of various islands. Each island has a variety of cultural property, characteristic, and the uniqueness. Culture is a reflection of the place it situates. South Sumatra consists of seventeen districts/ cities which have their own culture. Each region has cultural assets that must be maintained and preserved. One of them is Besemah, which is located in Pagar Alam (Nurhayati, E. D., Purnama, D. H., & Yanti 2016, 204)

Nowadays, it appears a growing perception in the society about the declining quality of attitude, mental, and behavior in children and adolescents or young people. Loss of quality is inseparable from the rapid global development. According to Stiglitz "globalization is a fact that is inevitable if you want to be part of the modern world so that developing countries can maximize the benefits of globalization and minimize its negative impacts" (Stiglitz 2016).

Associated to Indonesia as a developing country in a globalized era Ihsan reveals that Indonesian people are now strongly influenced by advances in communications and information technology where they happen not only in the cities but also in the outlying villages. Thus, many of us and the community have been distracted in terms of mental attitude and way of thinking which put aside elements of moral and religious (Ihsan 2014, 143).

As a result, local culture that has been implemented in people's lives has been abandoned in the modern technological era. People are more preoccupied with watching TV, their phone and Internet. Social relations turn out to have undergone tremendous shift. This condition also happens in Besemah ethnic in Pagaram (KBBI 2007, 825). The objective situation of Besemah ethnic which is in the region of South Sumatra province has almost totally been forgotten. The *tetue* there forgot to instill the values of ethnic developed to their young generation.

One method used by the *tetue* to instill the values of the young generation is to use the proverbial (KBBI 2007) The proverbial of *jeme tue* is very familiar with the core values to shape the personality of the young generation. Unfortunately, this proverbial is now rarely heard from the *tetue* and younger generation. The reason is that proverbial is no longer a major part forming the values of young generation's personality.

Proverb has been defeated by the new patterns of modern life; TV, mobile phone and internet. Because, after all, the era of globalization cannot be denied, the modern global era must be passed by every human which is full of competition. Where the winner is determined by the quality of human resources (Anwar 2006, 1) For Indonesia which includes Besemah ethnic, we must be ready to face the global era and should prepare ourselves to compete with this global competition.

There have been many evidences which demonstrate that local cultures are becoming obsolete and have not been able to guide and change the attitudes and behavior of young people to become better. The younger generation stuck with dishonest attitude, laziness and undisciplined behavior. Then, cultures of cheating, instant thought, consumer lifestyle, hairstyle, style of dress, behavior respecting the environment, and respect for the *tetue* and teachers are all still far from expectations.

This threat has been ever warned by Rahman who states "in modern society, the traditional values, no matter how primary they are, are threatened"(Rahim 2011, 24–25). These threats and their effects are ongoing now in the Besemah ethnic communities in Pagaram. The value system once firmly entrenched in society Besemah gradually faded and no longer a source of guidance for the younger generation.

Actually many things are exemplary of Besemah ethnic which can be implemented. Besemah ethnic is a group of people who live in the city of Pagaram in South Sumatra scope. In Besemah ethnic communities, there are a lot of things that can be used to behave in everyday life. Beside religion/ belief as a way of life, there are traditions, local belief, and the proverbial that can be used as a reference in overcoming the bad influence of the globalization.

Besemah ethnic people who in fact live in the foothills of Gunung Dempo South Sumatra know many kinds of proverbial of *jeme tue* (Kartika 2011, 2). They are still applied in some areas such as Dempo Utara, Dempo Tengah, Pagaram Utara where Besemah ethnic communities in this region continue to receive the effect of globalization but they still apply the values of proverbial of *jeme tue*.

As disclosed by Ihsan that "we are grateful if there are many descendents of *jurai* Besemah who understand and obey the moral messages contained in each message of *pepata-petitih* or proverb (Ihsan 2014). Proverbial of *jeme tue* is a traditional saying. Proverbial of *jeme tue* is one of the traditional cultures of the language and culture which are inseparable (Olah 2014, 1–3). The proverbial of *jeme tue* is a guide to behave as well as ideological or Besemah ethnic way of life.

Proverbial of *jeme tue* is more than just a traditional saying that adorns on highways of Pagaralam, but it is also stated in many religious events or official meetings (Ihsan 2014). Socialized either directly or through the print and electronic media, the proverbial of *jeme tue* is expected to be a process of change in thinking and action for the next generations.

It is immediately apparent how the proverbial of *jeme tue* is really believed and acted in daily life. For instance, in the daily life of Besemah ethnic, people will be very angry/ offended if they are told "*dek beganti*" which means "not useful". "*Jangan dek beganti*" is one of examples of traditional expression of Besemah ethnic. Likewise "*amu dik pacak ngiluki, jangan menghusak jadilah*" meaning "if you can not make it right, not doing any damage is enough". Unfortunately, efforts of cultural activists to put the proverbial of *jeme tue* into practice have not been supported by the government.

Therefore, specially for the younger generation, it is time to be proud of our own culture, and we must commit to take care the cultural diversity owned by the nation. The values of local wisdom such as the proverbial of *jeme tue* should be used as a base to go through the complexity of globalization era. The young generation should be able to live a developed and modern life without losing local wisdom possessed by Besemah ethnic.

It is recognized that the publication of Besemah ethnic has begun to grow since regional autonomy. Important information about the Besemah ethnic is widely researched and developed. Some researches were trying to explore the culture and life of Besemah ethnic. All of these studies can not be separated from times and a variety of contemporary issues that are present in Besemah ethnic communities.

Based on the explanations above, the researcher is interested in exploring more deeply about the values of philosophy in the proverbial of *jeme tue* and the implementations by the young generation of Islam to build spiritual intelligence and everyday behavior of Pagaralam ethnic.

The Proverbial of *Jeme Tue* and The Philosophy of Personality of Besemah People

The proverb that developed in Besemah has been going on for generations. It means that this proverbial of *jeme tue* was taught in the family that extends to a village, tribe or *sumbai*. The development is very natural and takes place continuously.

Besemah cultural civilization that regulates human relations with humans is regulated in customary law (*mubungan jagat*) (Syarif, S., & Susanti 2018, 47). Therefore, the proverb in Besemah is known as some prohibitions or advice that used by Besemah ethnic. This proverb existed because it was stated by the *tetue-tetue* to their children and grandchildren. The goal is to maintain harmony, security, tranquility, progress and good motivation from within the family, individual, and society at large.

According to Sataruddin, "the proverbial of *jeme tue* is a part of Besemah culture that must be preserved, so we as an indigenous leader of Besemah always summon, to preserve the culture of Besemah. Including *pepata-petitih* of Besemah proverb, it must be broadcasted through radio, newspapers and printed books for young generation" (Olah 2015).

Proverbs and expressions (*petite-petiti Jeme Tue*) proverbs (*pebase*) is used by the Besemah community, especially among the older generation to communicate. Some proverbs in Besemah about parables, advice and life principles (Z. Yani 2017, 77).

The proverbial of *jeme tue* is very useful for the life of ethnic communities of Besemah to preserve the values and moral personality in life of Besemah ethnic, especially for the younger generation. The younger generation is also very enthusiastic to develop the culture of Besemah which is full of moral values.

According to Kartika (2012, 2), the language used by people in their daily lives can reflect the ethnic culture of Besemah, because language is a guide that conditions social problems and processes.

In their daily life, Besemah people always do social interactions. The people give stimulus to each other. Social interaction is a process of mutual understanding in their life, the common understanding is then initiated togetherness among them. Some of the interactions shown by Littlejohn in Syam as follows: 1) Social life is an activity that starts with social interaction; 2) The interaction is a process in problem solving in understanding the behavior of people. Behavior arises when people give stimulus to each other. There is a division of relationship or joint action with behavioral constructs; 3) Self is the naming, as well as the role, which is seen in the continuous interaction tested and seen in objectivity in continuous interaction (W 2009, 33).

In general, a traditional saying/ proverbial of *jeme tue* Besemah contains advice guidance on how to behave, and also as a tool to educate children. According to Danandjaja "the function of *pepata-petitih* or proverb, as well as spoken factor in general, is as a projection system, as an instrument of ratification of the institutions and cultural institutions, as a means of education, and as a means of coercion and supervisory norms to keep obeyed" (Bascom 1965, 279–298). Furthermore, as a spoken language in general, the proverb is also used as a communication tool, particularly in terms of social control, which is concretely to criticize a man who has violated the norms of society (Danandjaja 2007, 32).

The proverbial of *jeme tue* that will be the samples of this research are 15 proverbs as follows: *Ndepat mbaliq, serame beghagih; utang mbayar, piutang tanggapi, janji tunggu, kate bertareh; nde ughang, nde ughang, nde dighi, nde digh; seganti, setungguan; jangan ngehuh ulu mandian; jangan menghentak jambat, dan amu dik pacak iluki, jangan menghusak jadilah; Ndek kecil nurut, nde besak peralah, nde tue ngipat; iluk-iluk la dik beradik, jangan mudah bepengambik, dan amu ndak iluk mpung gi undak; antak ke lemak, nangdung kudai; bekenceghan; takut jangan belaghi, melawan jangan ngalau; berangkekah pedang di tangan, siangi jalan kemandian.*

In short, spiritual intelligence is the ability to turn the truth that comes from the heart. While the emotional state is a situation that is influenced by the feelings, either it is a sense of excitement or sadness or disappointment.

Based on the above brief thought, to know in depth the implementation of the philosophical values of personality contained in the proverbial of *jeme tue* done by direct observation, interviews, and a review of documentation can be described as follows:

1. Value of Responsibility

Value of personality for the younger generation which is highly recommended by the *tetue* of Besemah is responsible to utilize the rights and fulfill the obligation. Sataruddin revealed that, "Everyone has the right to exploit the rights which belong to them and fulfill their obligations. Rights and obligations must be kept in pace and doing them is recommended as a human being and part of Besemah ethnic which can be accepted as a community of Besemah" (Olah 2015). The expression is similar to the proverbial of *jeme tue* of Besemah, "*ndepat mbaliq, serame beghagih*" which means "finding

something should be returned, collective property should be divided". The meaning contained in this proverb emphasizes the intelligent personality spiritually to be self-conscious and socially conscious.

A person with spiritual intelligent is a man who knows his belonging or not. If Besemah ethnic adheres to the proverb, if someone found something that was not his own, he would not keep it. Other impact from this proverb is that gradually his soul will always be peaceful and it will raise a sense of self-awareness, and social care, then it is expected that Besemah generation can be responsible for everything they do.

If the younger generation of Besemah continuously knows the meaning of this proverb, the self-awareness and social awareness nurtured will be sturdy and strong. It means that Besemah society since a long time ago has been used to distinguish between personal rights and collective rights. Contextually, this tradition will anticipate the bad effect of modern society such as Corruption, Collusion and Nepotism in Besemah region.

If assessed through spiritual intelligence, the proverb contains meaning that humans are in the protection of Allah as long as they are willing to fulfill the rights and responsibilities in their daily life in accordance with the teachings of their religion.

Other proverbial of *jeme tue* related to rights and obligations is "*utang mbayar, piutang tanggapi*" meaning "debt must be paid, indebted shall be charged" or "debt must be paid, the person who paid the debt must be addressed". Value of spiritual intelligence of this proverb is fulfilling the obligation in the form of debt is the path of glory. Lesson learnt from this proverb is the younger generation must be hard-working, so they will get adequate wages. Meaning contained in the proverb is Besemah ethnics very concerned about the debt that must be paid to distinguish it from gift. In life now there is a misconception between debt and gift which cause misinterpretation. There are times when the indebted assume it as a debt whereas the debtor considers it as a gift.

Jeme tue advised their descendent to know their rights in the form of opportunities and time included in fortune which should not be let slip by. This proverb emphasizes to the spiritually intelligent person to be self-conscious and socially conscious. Proverb mentioned shows that Besemah ethnics very responsible for what is in front of him. Responsibility in Besemah society means an awareness create what has been agreed, so we can say Besemah society is civilized man.

2. Value of Honesty

The younger generation of Besemah are now trying to impress people. They tried to hide their true face under the shadow of brotherhood, praise, and pretended goodness. This tendency is actually to cover the characters, their thoughts and behavior.

Strong young generations are committed to them selves and keep that commitment. The saying "*janji tunggu, kate betaruh*" which means "promise must be kept, speaking must be with reality" or "keeping promises, adhering to the words". Moral message contained in the proverb is "we have to keep our promises and words must be held". Besemah young Muslims who adhere to this maxim are believed to be no hypocrisy or pretense. Message found in *jeme tue* of *Jurai* Besemah is very beautiful and in accordance with the teachings of Islam. Islamic teachings emphasize that we must keep our promises and words must be held. The words we utter should be valuable, meaningful, qualified, not just empty words. Every promise must be kept.

Besemah society teaches that if the promises are kept and if we speak, it should be accompanied by evidence. This indicates that the ancestors wanted their younger generations are not just good at making promises. Talk and promises are the reflection

of identity. If a person is no longer trustworthy and no longer able to hold his words, it means that the person is a hypocrite and not acceptable in society. The acceptance of a person as a member of society is true to what he said and trustworthy to his promises.

Besides the proverbial of *jeme tue* above, the other proverb is "*nde uhang nde unghang, nde dighi nde dighi* or *nde jeme, nde jeme, nde kaba, nde kaba*" which means "do not take away the rights of others, do not steal, do not do corruption". This expression contains a moral message which clearly means that if everyone in the family, community, and country have that kind of principle or with a mindset like that, undoubtedly, the life of every person, society and the state will be secure, peaceful, and prosperous. Family, community, and country will be free from corruption, reprehensible act and the wrath of Allah. At the present time many members of the public are persecuted by deviated people who steal, rob, become thieves, or do corruption that have lost a sense of shame, a sense of faith, guilt, and fear of death.

Therefore, it is expected that young Muslims, are included to those who adhere to the principles of the moral message contained in the above expressions. This proverb emphasizes the spiritually intelligent person to be honest and does not like to lie.

3. Value of Social Concern

Values of social concern is very important to be instilled in the younger generation. Social concern is closely related to public interest. The public interest is interest that benefits the public. The proverb "*seganti, setungguan*" which means "mutually indifferent and concern for others". The word "*beganti*" is an expression which becomes guidelines and ways of life in Besemah society. This principle had been very much felt in the days before this generation to the generation of the 1970s. Almost the entire territory of Besemah relied on this proverb. Up to now, this proverbial is made as one of Motto in Lahat, "Welcome to the region of Seganti Setungguan".

However, nowadays the nature of "*beganti*" has been felt somewhat undermined by the influence of the progress of time, especially the economic life of society which is getting weaker as individualistic and selfish feelings are higher. It is because the rapid economic growth reaches up to the outlying villages. This condition, according to Agusman, is felt by almost all villages such as Dusun Gunung Agung Tengah where it is not prosperous as it used to be, and Dusun Muara Siban also suffered from the same thing (Agusman 2015).

All things happened are also caused by government control and modern government system. Lands were widely sold and many people who ignored the traditions that used to be able to keep preserving lives of their children and grandchildren after what had been given by their grandfathers to them. Imagining paddy fields, coffee plantations, cocoa, tea and vegetables are all getting narrower by financial patterns like now. Before, they could use the barter system, their life's burdens were lighter.

In addition to the above proverb, then as a form of prohibition *jeme tue* describes in the proverb: "*jangan ngeghuh ulu mandian*". This proverb means "Do not make the upstream bath muddy". It means we have to understand the and interests of the people. Not only the *tetue jeme* of Besemah, but also the religion strictly forbids someone does as one pleases. This proverb implies meaning that the bath (river) is a public place that should be kept clean. Besemah community generally uses the baths not only for bathing, but also for washing and cleaning up after defecation. Moreover, this proverb would

also imply meaning that someone is not allowed to vandalize public facility. Everyone must keep the public facility because it involves the lives of many people.

With the proverb "*jangan meghetak jambat*" or "do not damage the bridge" it is expected to maintain good morals in the collective interest. In terms of keeping the public interest, *jeme tue* also revealed proverb "*jangan meghetak jambat*". This proverb is very familiar among Besemah ethnic which means "do not crack" or "destroy bridges (bamboo/ wood)". As it is known that a bridge or footbridge is a public facility. These tools should not be tampered with, cut, disturbed because if it is tampered with or cut, it will harm the interests of many people.

In fact, the *tetue* warned sternly by saying "*Amu dik pacak ngiluki, jangan megghusak jadilah*" which means "if you can not make it good, you can not spoil it". Everyone should be able to adjust to the needs and the rights of others where he can adapt well in his environment. One of the teachings of Islam is the best people are those who are useful and beneficial for themselves and others. To be useful and helpful to others is not as easy as turning the palm of the hand.

This proverb emphasizes the personal care of all activities for the improvement of the spiritually intelligent person to be honest and do not like to lie. People with spiritual intelligent are those who have strong words indeed and people who know whether it is theirs or not.

4. Value of Love

The proverb "*ndek kecil nurut, ndek besar peralah, nde tue ngipat*" has a meaning that a relationship between the family members must be well-maintained in order to create a safe life, peaceful, happy and tranquil. To that end, it is necessary for mutual understanding, caring, empathy, which is created by the love affection among family members, and finally between community members.

The description of the proverb is that if the younger would obey the words or advice from the elder "*nde kecil nurut*" and the elder wants to pay attention and help the younger "*nde besar peralah*", and parents who best reconcile the dispute or problem of the two "*nde tue ngipat*", then the life of a Besemah family should be secure, peaceful and happy.

To keep family relationships in order to increase affection, hence the proverb "*iluk-iluk la dik beradik, dan jangan mudah bepengambik*" will be suitable. This expression was applied in the family of Haji Ihsan in the form of advice, messages and expectations from parents to their children. In 1979, father of Diemroh Ihsan namely Haji Ihsan said this before he died. He conveyed to his family of four brothers and mother who was ill in Dusun Pelang Kenidai. The message is still ringing in the ears of Diemroh Ihsan that the proverb means be nice between siblings and the family members "*iluk-iluk la dik beradik*", and do not be easily offended "*jangan mudah bepengambik*" are two things that are very deep in meaning and always become the thoughts for an extended family relationship.

If we can keep consciously and sincerely, there will be no quarrel, the seizure of the estate, or a decaying relationship among family members. In other words, if a family can keep both the mandate and the message from their parents, the children and their families will create a safe, harmonious and happy life.

It is no less important in family and peer relationships, it needs to value the affection with good relationship as it is stated in the proverb "*amu ndak iluk mpung gi undak*". This proverb means that if the children of a family want harmony and peace "*amu ndak iluk*", there should be no dispute or quarrel between them. So keep good relationship between

the members while they are still together "*mpung gi undak*". Harmony, peace, and tranquility, in a family will be more pronounced and more fun when they are together than living separately (Ihsan 2014).

5. Value of Patience

The proverb "*antak ke lemak, nunggang kudai*" means in life, almost everyone wants to look for happiness both physically and spiritually, even though many Muslims only try to seek for happiness in the form of physical possession. Not many people who pursue spiritual happiness more than physical. Ideally, Muslims should trust and believe that we are encouraged to seek a balance happiness between the world and the hereafter (Ihsan 2014). One thing for sure is the attitude of haste or impatience that they are not aware of. They are hoping to see tangible results from their efforts. They do not know that everything requires a process.

In this process, many of them also get closer to God and give God permission to do the best of the efforts they have done. Success is a gift or a result of the efforts made consistently fostered through patience. Before obtaining property in the form of goods and money which are materialistic things (*antak ke lemak*), we must be ready and willing to suffer first (*nanggung kudai*). If the younger generation of Besemah is aware of the meaning of the moral of that advice, then we will strive diligently and earnestly to pursue our dreams in a legal and good way.

It can be ascertained that Besemah younger generation will not be willing to seek and obtain possessions, money and positions by a shortcut, for example, by bribing, or flattering the boss, because we do not want to struggle and suffer first. Personality and attitude like that, then that is willing to work hard in a way that is legal and lawful, is the core of the proverb.

6. Value of Maturity

The proverb "*bekenceghan*" is one meaningful word in Besemah which means young Besemah man should have not only a plan in life but also to have calculations in doing something. If someone goes alone into the garden or into the fields without bringing the preparation of any tool, or as student who goes to school without carrying a book and a pen or pencil to write, then he can be called the "*dik bekenceghan*" or "no plans and calculations". To that end, the planning in life needs to be really prepared early.

For the younger generation of Besemah, planning is very important to make a better future life. Heny, one of the younger generations Besemah, said, "People who have planning are people who have a future". The proverb *Bekenceghan* suggests that *tetue* Besemah wanted every child can achieve his goals in the future (Noprianti 2015). The *tetue jeme* of Besemah fully realized that human beings often forget to plan, so they live their life as it is.

7. Value of Courage

Life is always coming up with scenarios that are never known to man. It is designed by Allah. No one knows why something happens. Only Allah knows. One of the proverbs *jeme tue* in Besemah tradition is "*takut jangan belaghi, melawan jangan ngalau*" which means "although frightened by something, let not go away from reality". This proverb teaches the value of strong personality to not to be afraid to face reality, whether that reality is good or bad. If thereality is bad, let's face it as such a thing indicates that someone is brave to face life and living.

For the younger generation of Islam in Besemah, this proverb means that as human beings, we should be aware of the risks. If as a man who loves Allah as his God, the risk of life is nothing. The belief that life everything will change from bad to good and vice versa will make us enjoy our lives to the fullest. Citing the opinion of Marsha Sinetar who states "spiritual intelligence is the light, the kiss of life awakens our sleeping beauty. Spiritual intelligence builds people of all ages, in all circumstances" (Safaria 2009, 23). The existence of a mental attitude of "ready to face the reality" escorts a young man from pessimism into optimism and makes every effort to achieve what is desired.

In line with the above opinion, Helvis said, "As a good and capable young man, every obstacle must be faced without complaining" (Jaya 2015). Bold and ready youth always faces the realities of life. Each behavior is always taken into account for his courage.

Based on the proverbial of *jeme tue* above, Herza stated "someone is not only courageous to receive pleasure, but also brave to face difficulties". This proverb inspires Besemah ethnic not to look for enemies. The enemy is not sought, but if the enemy comes do not go away (Djrajat 2015). It is the attitude which becomes the most important part for the young generation in Besemah ethnic. Of course, this kind of mental strength must be owned by a younger generation of Muslims who are dealing with globalization.

8. Value of Hard Work

Perhaps there is a question among us, why young people now prefer gathering and doing nothing than studying learning the Qur'an and prospering the masjid. Most people will blame external parties with the development of a wide range of media and programs that stimulate young people today to be in distance from religion. Meanwhile, the majority of Muslims themselves are trying to call on the young generation on the teachings of Islam which are not as enthusiastic as external parties in a program packed to provoke the young people.

Rewarding work must be inspired by the younger generation, because by having useful work, the action and criminal behavior will be reduced and the state of the area will be safe, so that the society life becomes harmonious and prosperous. For that, one proverbial of *jeme tue* "*Berangkekah pedang di tangan, Siangi jalan kemandian*" which means "do not carry unsheathed sword, wipe the road to the baths". This proverb suggests that the younger generation should not waste the opportunity in life and pave the way towards a brighter future.

The personality value contained in the proverb is just do the beneficial actions. A young man who walks with an unsheathed sword is a futile act, quasi dashing, and tends to look for enemy. Instead, the act of *siangi jalan kemandian* is a noble act because it relates to the interests of the people. The road to the baths (in ancient times) was generally intricate and filled with thorns and briars. Afandi said: "*budak mude mak ini ari idak lagi pecak dulu. Amen dulu, banyak menolong uwang lain demi kepentingan umum*" (Afandi 2015) As it is known, generally, people Besemah never forget to bring a weapon, usually a *kuduq*, a kind of machete. This weapon is taken not to scare people, but rather with the intention of helping the people, such as cleaning the road leading to the baths or river, wood cutting, and peeling fruit.

From the various series of the description above, the generation of young Muslims still knows *pepata-petitih* or proverbial of *jeme tue* containing advice and moral messages that are valuable to the lives of families, communities and even nation and state. In the implementation, it is still commonly found in families who apply the proverb of

Besemah *jeme tue* of which is very important in the lives of young people in Besemah society.

Conclusion

From the statements above, it can be concluded that: *first*, every proverb has its own meaning and significance, and contains a highly valuable meaning for the daily lives. Proverbial of *jeme tue* is one way to convey moral message without hurting the feelings of young people or people who listen to it.

Second, the effect of the proverbial of *jeme tue* on spiritual intelligence to the young generation of Islamic covering eight philosophical values of personality, namely: 1) Value of Responsibility (*Ndepat mbaliq, serame beghagih; utang mbayar, piutang tanggapi*); 2) Value of Honesty (*janji tunggu, kate bertareh; nde ughang, nde ughang, nde dighi, nde dighi*); 3) Value of Social Concern (*seganti, setungguan; jangan ngehuh ulu mandian; jangan menghentak jambat; dan amu dik pacak iluki, jangan menghusak jadilah*); 4) Value of Love (*Ndek kecil nurut, nde besak peralah, nde tue ngipa; iluk-iluk la dik beradik, jangan mudah bepengambik dan amu ndak iluk mpung gi undak*); 5) Value of Patience (*antak ke lemak, nangdung kudai*); 6) Value of Maturity (*bekenceghan*); 7) Value of Courage (*Takut jangan belaghi, melawan jangan ngalau*); and 8) Value of Hard Work (*Berangkekah pedang di tangan, siangi jalan ke mandian*). The values of personal philosophy contained in proverbial of *jeme tue* have very influential meanings for the young generation of Islam, as they are applied in the family and society.

Third, the youth of Islam is actually aware of the values of Islam developed through the proverbial of *jeme tue* which contains values of Muslim personality. As a Muslim and the youth of Islam, Pagaralam in fact starts to be affected by the development of technology, information and communication. But surprisingly, it turns out that the majority of young people still knows the proverbial of *jeme tue* and cares about its meaning and understands the content of its moral message. The proof is that they are still responsible, willing help people, honest, committed, patient, courageous, hard working, and mature. As observed, these behaviors are still implemented and found although its nature is very rare.

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